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in later years and the various translations into other languages. At its publication the circulation of the volume was small, and its contents but slightly appreciated.

Although educated for the Church and passing his later life as Rector of the Jesuit College at Tarragona, Gracian (1601-1658) is by no means bigoted in his views, and, at times, appears liberal in the extreme. Rarely, if ever, does the Jesuit crop out. His maxims, written rather for men of power and ambition than for the middle classes, aim high and are singularly free from worldliness and self-interest. Shrewdness and knowledge of human nature show at every step, and herein lies especially the value of this collection of precepts. The tone, skillfully reproduced in the English version under consideration, is distinctly elevated, and reminds one very forcibly of some of the great thinkers of our own day. More as a historian than as a teacher does Gracian indicate the methods whereby success may be obtained and retained. The morality of the work compels high praise. The maxims, as given by Mr. Jacobs, may seem rather lengthily expressed; but this is the fault of the Spanish, rather than of the English. Perhaps it might have been better had our translator condensed them and given the ideas as pithily as possible. Be that as it may, however, readers who are unacquainted with Spanish owe a debt of gratitude to Mr. Jacobs for his careful transcription, and will never have cause to regret reading a book held in high esteem by such men as Schopenhauer, Sir M. E. Grant-Duff and John Morley.

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ANELIPEMAN.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—In his 'Villainage in England,' at page 213, Professor Vinogradoff in speaking of the *anelipeman* says:—

"I have not been able to find a satisfactory etymological explanation of 'anelipeman': but he seems a small tenant, and sometimes settled on the land of a villain."

Toller's Bosworth gives:—*ān-lepe* adj. [*ān one*: *hleāp*, *hlȳp* a running, leap] *Going alone, solitary, private, alone*, etc.

Murray's 'New English Dictionary' gives:—*Anlepi*, a *Obs.* [earlier, and subseq.] North, repr. of OE. *ánlepiȝ*, and cites in illustration a 1400 *Rel. Pieces fr. Thornton MS. 13*. *Betwyx ane anlpyy man and ane anlpyy womane*.

The *anlepiman* and the *anlepiwyman* of the cartularies were undoubtedly the *unmarried* laborers upon the manors.

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SHAKESPEARIANA.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—The one difficult passage in "Twelfth Night" which has never been satisfactorily explained occurs in Act II, 5, 36-7, where Malvolio is reading the letter which he supposes to be from the Lady Olivia. The perusal of the letter suggests to him the thought of marriage with her. Malvolio says: "There is example for't; the lady of the Strachy married the yeoman of the wardrobe." The mysterious word *Strachy* has called forth many emendations, and there can be no harm in adding another conjecture to the list.

As early as 1821, Boswell in the *Variorum Shakespeare* pointed out that Webster's "Duchess of Malfi" contained the story of a lady of high rank marrying a servant. Malvolio was in search of a parallel to his own case, and this would furnish it. This story of the Duchess of Malfi is old and well-known. It was published in Painter's 'Palace of Pleasure,' the great "store-house of Elizabethan plot," in 1566. A second edition appeared in 1569, and a third in 1575. From this it would seem that the book was very popular. The mere mention of a lady of high rank marrying a man of inferior rank would naturally have suggested the *story* of the Duchess of Malfi. I propose to read:

"There is example for't: The lady of the *Story* married the yeoman of the wardrobe." The *Story* is the well-known story to which I have referred, and to an Elizabethan audience the allusion would have been apparent. Furthermore it is perfectly in accord with Malvolio's curious phraseology to speak in this fashion. He does not have the virtue of directness and straightforwardness in speech.

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